

VALUES IN THE WORKPLACE

The effects of national values on Indian and Finnish
business cooperation

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<p>Abstract</p> <p>This research focuses on the role of national values in business cooperation between Finnish and Indian businesspeople. The primary objective was to explore, with the help of existing theories and supporting literature as a basis, for evidence linking national values to performance and productivity in the workplace where Finns and Indians interact.</p> <p>A mixed-methods approach was used to generate primary data. A survey was conducted to explore the extent to which empirically derived national values were apparent where Finnish and Indian business cultures intersect, as reported by the participants. Semi-structured interviews were then conducted face-to-face and telephonically, in order to further illuminate the role and effects that national values play in the bicultural workplace, with particular attention paid on the degree to which Finnish and Indian values either compete or complement each other in the cooperation.</p> <p>Clear value differences emerged between the two cultures, and these differences in the value sets could be seen to affect the cooperation within the business environment. These differences have potential for creating misunderstandings and conflicts, but through understanding and increased intercultural awareness the effects can be minimized.</p> <p>Values form the bases of actions, behavior and communication. By understanding the effect values have on intercultural business cooperation, recognition, acceptance and understanding can be increased. We propose that training in intercultural communication and cross-cultural management is needed, and will lead to more beneficial and effective relations between Indian and Finnish businesspeople.</p>		
Keywords Culture, Values, Finland, India, Cultural dimensions, Cross-cultural co-operation		
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<p>Tiivistelmä</p> <p>Tämä tutkimus keskittyy tutkimaan kansallisten arvojen vaikutusta suomalaisten ja intialaisten liiketoiminnan ammattilaisten väliseen yhteistyöhön. Ensisijainen tavoite oli, olemassa olevien teorioiden ja kirjallisuuden pohjalta tutkia mahdollisia tekijöitä, jotka yhdistäisivät kansalliset arvot intialaisten ja suomalaisten vuorovaikutuksessa tapahtuvaan toimintaan ja tuottavuuteen.</p> <p>Primaarisen aineiston keräämiseen käytettiin sekä kvantitatiivista että kvalitatiivista menetelmää. Ensin toteutetun kyselyn avulla haluttiin selvittää, mitkä kansalliset arvot nousivat esille suomalaisten ja intialaisten liiketoiminnan ammattilaisten keskuudessa. Puolistrukturoidut haastattelut, jotka toteutettiin kasvotusten sekä puhelimitse, edelleen valaisivat kansallisten arvojen roolia ja vaikutusta kahden kulttuurin välisessä vuorovaikutuksessa. Haastatteluissa kiinnitettiin erityistä huomiota siihen kuinka suomalaiset ja intialaiset arvot kilpailevat tai täydentävät toisiaan yhteistyössä.</p> <p>Kahden kyseisen kulttuurin välillä esiintyi selkeitä arvoeroavaisuuksia, joiden nähtiin myös vaikuttavan yhteistyöhön liiketoimintaympäristössä. Eroavaisuudet mahdollisesti aiheuttavat väärinymmärryksiä ja konflikteja, mutta niiden tiedostamisen ja kulttuurituntemuksen kautta näitä vaikutuksia voidaan minimoida.</p> <p>Arvot ovat toiminnan, käytöksen ja kommunikaation perusta. Kun ymmärretään arvojen vaikutus kulttuurien väliseen liiketoiminnalliseen yhteistyöhön, voidaan lisätä tunnustusta, hyväksymistä ja ymmärrystä. Mielestämme Suomen ja Intian kulttuurien väliseen kommunikaatioon ja johtamiseen täytyy tarjota koulutusta. Uskomme sen johtavan tehokkaampaan ja suotuisampaan vuorovaikutukseen intialaisten ja suomalaisten liiketoiminnan ammattilaisten välillä.</p>		
Avainsanat (asiasanat) Kulttuuri, Arvot, Suomi, Intia, Kulttuuri dimensiot, Kulttuurienvälinen yhteistyö		
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CONTENTS

1	INTRODUCTION	3
2	RESEARCH OBJECTIVES AND METHODS	4
3	CULTURE.....	7
3.1	National culture	7
3.2	Iceberg model	8
3.3	Onion model	9
4	VALUES.....	10
4.1	Milton Rokeach's Value Survey.....	11
4.2	Schwartz theory of basic values	11
4.3	Different value systems	13
4.4	Values at work and organizational culture	14
5	FINLAND.....	15
5.1	History	15
5.2	Values	17
6	INDIA.....	20
6.1	History	21
6.2	Religion.....	22
6.3	Values	23
7	COMPARING THE VALUES OF INDIA AND FINLAND.....	26
7.1	Hofstede: Power Distance	26
7.2	Schwartz: Hierarchy versus Egalitarianism	27
7.3	Hofstede: Individualism versus Collectivism	27
7.4	Schwartz: Autonomy versus Embeddedness.....	28
7.5	Hofstede: Masculinity versus Femininity.....	29
7.6	Schwartz: Harmony versus Mastery.....	30
7.7	Hofstede: Uncertainty Avoidance	30
8	SURVEY.....	31
8.1	Respondents.....	31
8.2	Results	33
8.2.1	Instrumental values	33
8.2.2	Terminal values	34
8.2.3	Notes to consider	36
9	INTERVIEW.....	37
9.1	Interview 1	38
9.1.1	Results	38

9.2	Interview 2	40
9.2.1	Results	40
9.3	Interview 3	42
9.3.1	Results	42
9.4	Interview 4	43
9.4.1	Results	44
9.5	Analysis of the interviews	45
10	RESULTS.....	46
10.1	Values and business behavior	48
10.2	Conclusion	50
11	COGITATION	51
11.1	Validity and reliability	51
11.2	Recommendations.....	52
	REFERENCES	55
	APPENDICES	61
	Appendix: 1. Value survey	61
	Appendix: 2. Interview questions.....	63

FIGURES

FIGURE 1.	Hall, iceberg model.....	9
FIGURE 2.	Hofstede, onion model	10
FIGURE 3.	Schwartz, 10 motivational types of values	12
FIGURE 4.	Schein, organizational culture.....	14
FIGURE 5.	Survey respondents' gender	32
FIGURE 6.	Survey respondents' age.....	32

TABLES

TABLE 1.	Results secondary and qualitative data.....	46
TABLE 2.	Results interviews.....	47
TABLE 3.	Results interviews.....	47

1 INTRODUCTION

When companies operate in international contexts, organizations are being formed of individuals from different nationalities, religions, and social, ethnic, and educational backgrounds. Encounters between people of different cultures are inevitable, and intercultural communication ensues. Hence many cultural theorists, such as Geert Hofstede and Shalom Schwartz, have conducted research in order to identify and understand cultural differences.

During our international business studies and semesters abroad, as students we have experienced cultural differences and intercultural challenges, and in the process become more aware of our own cultural programming (Hofstede, 2005). Therefore we consider a research topic like this extremely relevant, as the world is continuously globalizing and thus being aware of culture's influence on business is necessary for success.

The expansion of Finnish companies to India has been rapid, and the number of companies choosing Asian markets is constantly increasing. Finnish companies are present through direct investments, and through subsidiaries, joint ventures or representative/liaison offices. Sectors targeted by Finnish companies include software and digital media; life sciences; energy and environment; forestry; construction; logistics and machinery; and services. Presently more than one hundred Finnish companies export their products to India through local agents. (Investing in the success of Finnish companies in India.)

The primary purpose of this research project was to understand, with the help of existing theories and supporting literature, the link between culture and national values, by exploring whether and how national values are evident in the workplace. Using a survey approach we wanted to establish whether empirically derived national values were in fact apparent where Finnish and Indian cultures intersect. Follow-up interviews helped to further illuminate the national values that either compete or complement each other in the co-operation.

Understanding more clearly the underlying cultural values that are found to be present in the co-operation will help to guide future research, in order to make co-operation between Finnish and Indian businesses more effective and productive.

2 RESEARCH OBJECTIVES AND METHODS

The literature review and secondary data generated the following research questions that informed the choice of methods employed in the study:

- What Finnish and Indian national values, as reported by the cultural theory informants employed in the literature review, appear to be evident in the sample comprising Finnish and Indian businesspeople?
- How do these values affect the co-operation between the Finnish and Indian business participants?

The study was organized into three stages: data collection, data analysis and data interpretation, thus connecting the empirical data to our initial research questions and reaching ultimately to our conclusions concerning national values and the cooperation between Finland and India. (Creswell 1998, 2-3.)

Both qualitative and quantitative methods were used. First, a survey was conducted to support the theory. A qualitative research approach was then employed to explore the topic in a deeper way. Qualitative research creates “a complex, holistic picture that takes the reader into the multiple dimensions of a problem or issue and displays it in all of its complexity.” (Creswell 1998, 15.) It allows the topic to be examined in much more depth than by quantitative research, by studying individuals in their natural setting. This allows for asking open-ended research questions and also allows the questions to be further shaped as the interviews continue. (Creswell 1998, 19-20.)

By using mixed methods the research questions were investigated more thoroughly and the findings evaluated more effectively. Research focused on theories of culture

and the values of Indians and Finns led to the inquiry about which values seem to be evident in the business environment. In order to gain deeper knowledge the role of national values in the cooperation between Finns and Indians required the combination of quantitative and qualitative research methods.

Data Collection

A literature review “is a careful examination of a body of literature pointing toward the answer to your research question”. Not only can literature help to inform research questions, it also can test research questions against what already is known about the subject. (Curtis 2011.) In this research a review of literature was conducted for the purpose of developing background perspectives pertaining to the study of national culture and the two cultures compared in the study, Finland and India. Reviewing other research supplied us with significant and meaningful secondary data that provided the bases for the collection of primary data. The literature review informed the subsequent choice of methods employed and supported research approach design in a fundamental way. (Curtis 2011.)

The literature review focused on the national histories and cultures of Finland and India, and the value sets of Finland and India were identified. They were then compared and analyzed with the aid of existing cultural theories.

A quantitative survey was conducted to explore the extent to which empirically derived national values were apparent where Finnish and Indian business cultures intersect. Seventeen participants working in business between India and Finland completed a questionnaire about their values. The survey approach allows for easy comparisons, because each respondent is responding to the same set of questions. However, the small sample limits the ability of the researchers to generalize about both cultures. An internet-mediated, self-administrated questionnaire was used to obtain the data, which was analyzed quantitatively for relationships between variables. (Saunders, Lewis & Thornhill 2009. 144,145.)

The information gathered from the literature review and the results of the survey helped to inform the creation of four semi-structured interviews. Interviews were conducted face-to-face and telephonically, in order to further illuminate the role and effects that national values play in the bicultural workplace, with particular attention paid on the degree to which Finnish and Indian values either compete or complement each other in the cooperation. A semi-structured interview approach was chosen since the participants were not wanted to be restricted by standardized questions or close-ended structured answering formats. It was important the interviewees would have an opportunity to explain and build on his or her responses. We wanted to get the participant to describe situations, events and add additional perspectives. Primarily the goal was to rather explore things than to aggregate data across respondents. (McLaughlin 2003.)

The research objectives and questions and the primary data were analyzed in different ways and levels throughout the research process. Analyzing and interpreting qualitative data is a complex craft. The process has even been described to involve as much “art” as science. (Schutt.) In the research the interviews were audio-recorded and subsequently transcribed. Afterwards the interviews were analyzed with the support specified steps recommended by Creswell:

1. *The research first reads all descriptions in their entirety.*
 2. *The author then extracts significant statements from each description.*
 3. *These statements are formulated into meanings, and these meanings are clustered into themes.*
 4. *The researcher integrates these themes into a narrative description.*
- (Creswell 1998, 32.)

3 CULTURE

Culture is a complex concept and it is hard to fully capture the richness of it. Hence no single definition of it has achieved consensus in literature. One of the earliest and clearest definitions of culture came from Edward B. Taylor in his book *Primitive Culture* (1889). This broad, all-encompassing perspective is still widely cited as the classical definition of culture, “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” Since Taylor defined the term, there have been many other attempts to explain this subjective concept, with many of them containing the same core idea. (Frischman.)

Edward T. Hall and others have claimed that culture is not something that is genetically inherited. It is learned from one’s social environment and is always shared within a group. Hence culture is a collective phenomenon. (Belshek.)

3.1 National culture

Dutch sociologist Geert Hofstede refers to culture as “the collective programming of the mind that distinguishes the members of one group or category of people from others.” He furthermore identified culture levels, since almost everyone belongs to a number of different groups and categories and thus we have several sets of mental programming within ourselves. These levels are:

- *A national level according to one’s country (or countries for people who migrated during their lifetime)*
- *A regional and/or ethnic and/or religious and/or linguistic affiliation level, as most nations are composed of culturally different regions and/ or ethnic and/or religious and/or language groups*
- *A gender level, according to whether a person was born as a girl or as a boy*
- *A generation level, which separates grandparents from parents from children*
- *A social class level, associated with educational opportunities and with a person’s occupation or profession*

- *For those who are employed, organizational or corporate level according to the way employees have been socialized by their work organization*
(Hofstede & Hofstede 2005, 4-11.)

In our study we are focusing on the national level of culture and values. This is an important distinction for several reasons. A nation's cultural values are evident in the ideologies of society's social, political and economic institutions. It affects people's sense of identity and guides their conduct in international projects and practices of cross-cultural business. (Maude 2011, 7.) However, we are alert to the fact that national boundaries rarely coincide with cultural boundaries and that inside a nation there are many subcultures that feature cultural differences. Even so, generalizations about a national culture create guidelines for better understanding of group behavior, although such generalizations should never be applied blindly to individuals. National averages apply to the population in its entirety.

3.2 Iceberg model

In 1976, Hall established the iceberg model of culture. He visualized society's culture as an iceberg –with some of its aspects visible above water and some of them hidden beneath the surface. (Snow.)

The tip of the iceberg, the visible part of the culture, is something that can be seen. It includes behaviors and customs, for example food, language, dress, art, religion, etc. The invisible part under the surface contains deeper beliefs, values and thought patterns that underlie behavior. With this model Hall implied that the visible parts of the culture are manifestations of its invisible parts. (Snow.)

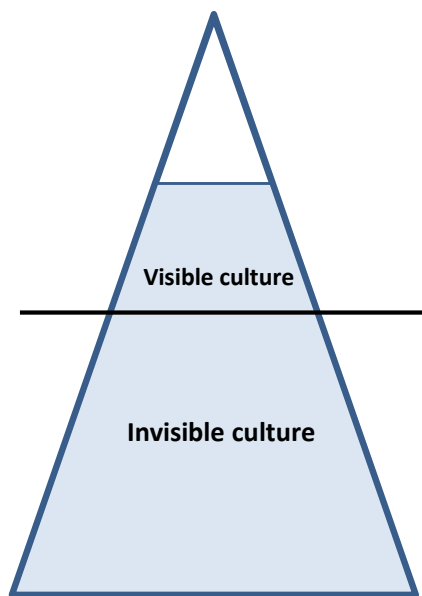


FIGURE 1. Hall, iceberg model

3.3 Onion model

A similar view can be seen in Hofstede's onion model, according to which culture constitutes symbols, heroes, rituals and values. The model implies that the more superficial the layer, the more it is impacted by change. (Hofstede & Hofstede 2005.)

Symbols are the most superficial layer, followed by heroes, then rituals and finally reaching the core values. The first three layers together have been subsumed under the term practices. As such they are the visible parts of the culture. Their true meaning is invisible and lies at the values. (Hofstede & Hofstede 2005.)

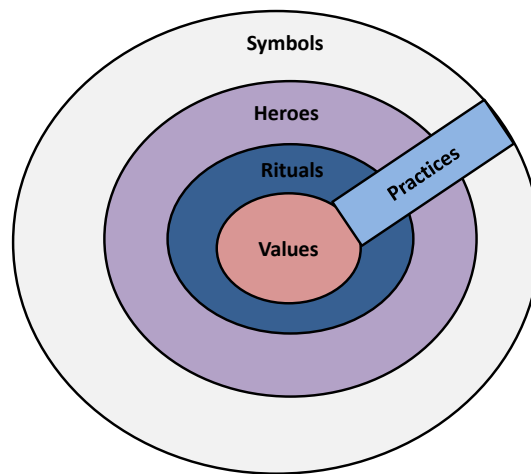


FIGURE 2. Hofstede, onion model

4 VALUES

Values indicate what outcomes are most important to individuals, groups and organizations, and form the bases of any group culture; values express what is perceived as worthwhile or unworthy, rational or irrational. National values express what most of the members of the society believe in, and which consequently influences their behavior. (Hofstede & Hofstede 2005.)

The hidden, seemingly invisible subjective values are difficult to change since they are unconscious and based on hidden assumptions. The main reason why values remain unconscious is that they are imprinted early in people's lives. Values are acquired during the developing years through a variety of sources - parents, teachers, religious leaders, siblings, friends, coaches, media, movies, books and personal experience. Nevertheless, as values are repeatedly experienced and reinforced, people evaluate their relevancy to their own lives. If the evaluated values are reassured and provide meaning, they will be adopted and ultimately be a part of their own value set. (Henderson & Thompson.)

4.1 Milton Rokeach's Value Survey

Social psychologist Milton Rokeach created the Rokeach Value Survey. The survey operationalises values as end states and modes of conduct, and the survey can be used to infer individual values. Rokeach claimed that individuals only possess a relatively small number of values. Moreover, that all people possess the same values but the degree and importance of them varies. Rokeach's individual values system instrument requires that the participant rank orders a list of values in terms of importance to his or her life. The survey is commonly used by psychologists, sociologists and marketing professionals. (Koivula 2008.)

The survey is based on the division of values into two sets: terminal and instrumental values. Terminal values refer to desirable end states of existence. Terminal values are the goals that people can work towards and what they would like to achieve.

Instrumental values represent the means of achieving terminal values. Instrumental values refer to preferable modes of behavior and comprise of personal characteristics and character traits. They indicate the behavioral choices an individual adopts in order to reach his or her life aim, the terminal values. (Karve 2011.)

4.2 Schwartz theory of basic values

Social psychologist and cross-cultural researcher Shalom H. Schwartz developed a theory of basic human values. The theory identifies ten basic motivationally distinct values. Schwartz elaborates on these values and spells out the features that are common to all values and what distinguishes one value from another. The values are recognized as shared across cultures. The theory specifies the dynamics of conflicts and coherence among these values and their priority. (Schwartz 2012.)

In his value theory Schwartz defines six main features of values:

1. *Values are beliefs*
2. *Values refer to desirable goals*

3. *Values transcend specific actions and situations*
 4. *Values serve as standards or criteria*
 5. *Values are ordered by importance relative to one another*
 6. *The relative importance of multiple values guides action*
- (Schwartz 2012.)

These features apply to all values. However what distinguishes values from one another is the type of goal or motivation that the value expresses. Schwartz used this idea to specify the ten basic values defining them according to the motivation that underlies each of them.

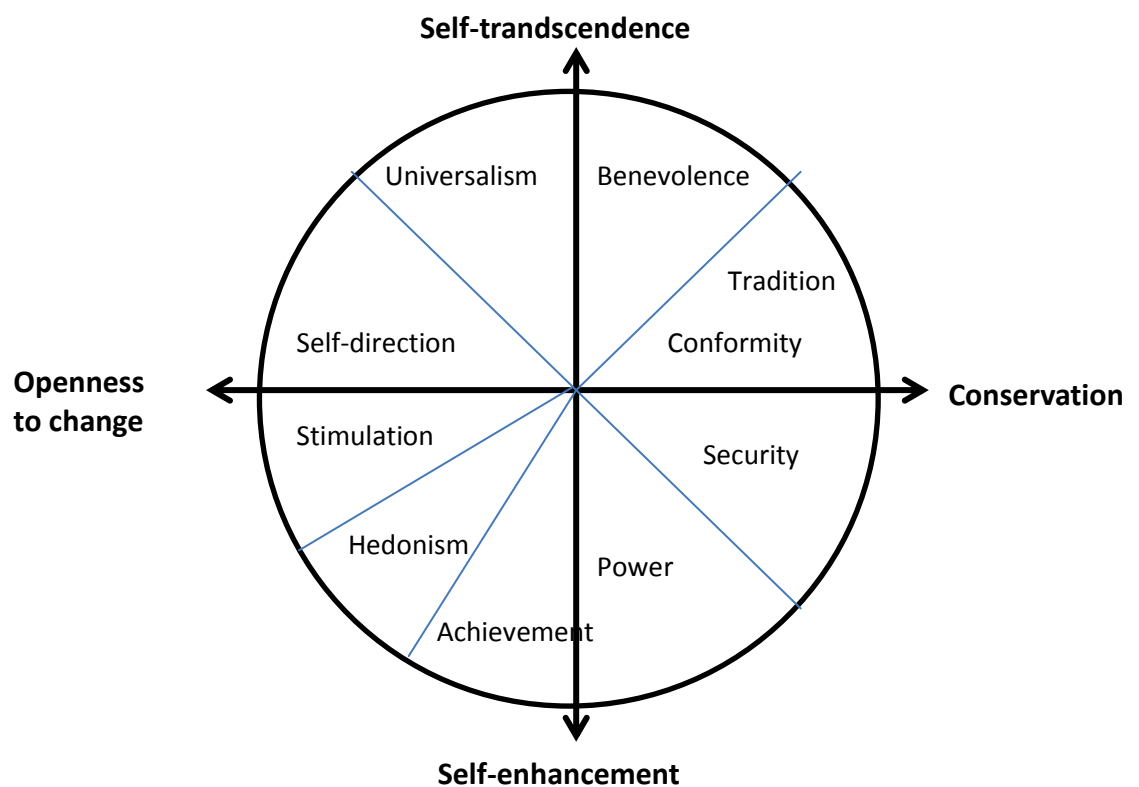


FIGURE 3. Schwartz, 10 motivational types of values

The figure above illustrates the ten motivational types of values: Benevolence, Tradition, Conformity, Security, Power, Achievement, Hedonism, Stimulation, Self-

direction and Universalism. It furthermore portrays the total pattern of relations of conflict and coherence among values. (Schwartz 2012.)

Self-direction and stimulation are opposite values to conformity, tradition, and security. Universalism and benevolence conflict with achievement and power, and hedonism with conformity and tradition. (Koivula 2008.)

4.3 Different value systems

Rokeach and Schwartz shared the same core idea that all cultures and people possess and recognize same values. What makes the difference is the degree of importance given to them. In different cultures different values are given higher priority than other values. (Maude 2011, 35.)

Values influence a person's perception and judgment. Individuals have a tendency to perceive and interpret situations to fit with their pre-existing, culturally derived value systems –the way their world is seen is filtered through a cultural lens. Chiu and Hong illustrate how travelers are surprised by foreign cultural experiences, because they sometimes contradict their own entrenched beliefs or unstated assumptions of their own culture. They use their knowledge from their own culture to guide their reasoning, emotions and behaviors. (Chiu & Hong 2006, 99-101.)

Maude (2011,37-38) illustrated this through research conducted by Liebes (1988). Five participants from different subcultures in the United States were shown an episode of the television program "Dallas." After watching the episode the researchers asked the participants to retell the story they saw. The participants included Arabs, Americans, Jews, Moroccans and Russians, and they perceived the episode differently. The Arabs focused on kinship. Arabs and Moroccans were astounded at the way in which the role of women was portrayed. The American and Israelis had a more accepting, amused attitude towards the events and characters. The Russian

interpreted the story politically, as giving a false picture of reality regarding the prosperity of Americans.

4.4 Values at work and organizational culture

How people do their jobs, how they relate to bosses and subordinates and how they spent their time at work are all influenced by the culturally derived values. For example there have been studies that have revealed a link between national culture and management behavior. Triandis (1994) reviewed around four hundred studies and determined that a country's cultural-level values orientation will determine the optimum leadership/management profile for that nation. (Maude 2011, 38-40).

Hofstede (2005) showed with his research that organizations develop organizational cultures that reflect a nation's values and practices. Schein (1990) established a three level model of organizational culture that consists of values, artifacts and assumptions.

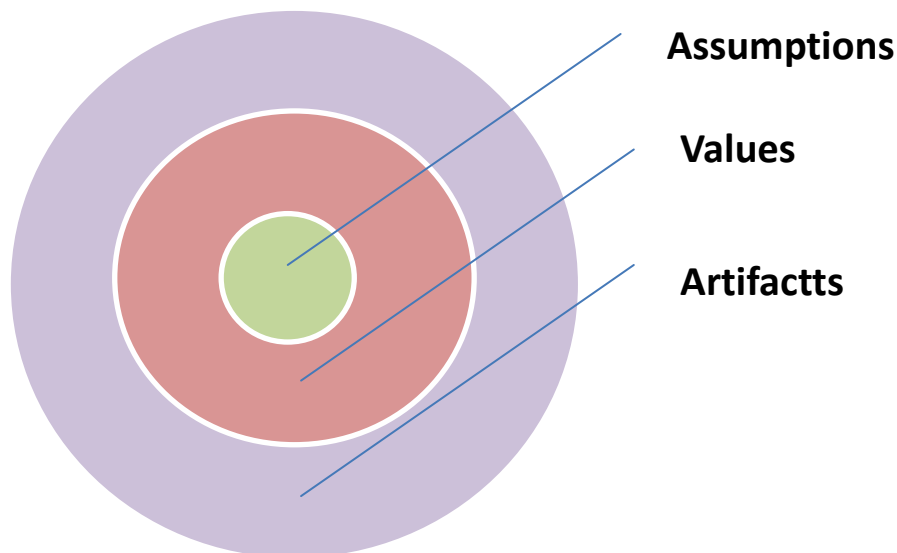


FIGURE 4. Schein, organizational culture

Artifacts are visible organizational structures and processes. They include everything from a dress code to annual reports. Values are espoused beliefs that are shared and govern the attitudes and behavior of employees, for example strategies, goals and philosophies. At the bottom there are assumptions. They are taken-for-granted beliefs about human nature and organizational environments. Schein points out that these assumptions often start out as values. Then over time they become taken-for-granted concepts. Many of these assumptions operate on an unconscious level and therefore perceptions, thought processes, feelings and behavior of members of the organization are based on them. (Maude 2011, 44.)

So even though organizational culture sometimes adapts, depending on the geographies the company operates in, and although managers may be taught about the cultural differences, assumptions and expectations of how people should do their jobs may be based on the company's native value sets and might be transferred to managerial styles and communication outside of the home nation unconsciously. It is beneficial to be aware of these underlying assumptions and values and to understand how they might affect the co-operation between two cultures.

5 FINLAND

Finland has been able to develop itself from a war-battered state into one of the most developed countries in the world, while also maintaining its cultural identity despite the long periods the nation was occupied by Sweden and Russia. (Lewis 2005a.)

5.1 History

Finland was a part of Sweden from the 12th to the start of the 19th century when it was then subsumed into the Russian Empire in 1809 after the Finnish war. When joined to the Russian Empire the Emperor Alexander 1st promised that Finland could maintain

the fundamental laws in place during the Swedish period as well, could continue with the national Lutheran religion. Swedish remained as the official language and the customs border between Finland and Russia emphasized the status Finland had as a separate economical area. The taxes collected in Finland could be used to develop Finland, unlike when the nation was under the control of Sweden. One of the most important things concerning the development of Finland was the decision to establish a senate for Finland's own government. Finland became an autonomous Grand Duchy within the Russian empire. (Edgrem, Manninen & Ukkonen 2003, 208-212.)

Finland became independent following the Russian Revolution in 1917. One of the main motivations ultimately leading to Finland's declaration of independence were the Russification policies imposed on Finland, exercised in 1899–1905 and 1908–1917. The aim of these policies was to abolish cultural and administrative autonomy. These policies evoked strong resistance among Finnish people and a national consciousness developed. (Edgrem & others 2003, 284-304.)

The decades after the declaring of independence contained a bitter civil war, the years of the Second World War and the strict terms of peace and loss of territory to the Soviet Union. However, in spite of the immense challenges Finland was able to maintain its independence. In addition Finland, within the politically disordered decades after the World War, developed economically and started to build a Nordic welfare state. The nation established a relationship to the east and, based on an active policy of neutrality, to the west. (Edgrem & others 2003, 310-311.)

It is justified to say that the fact that Finland was able to maintain its laws from the Swedish period has affected its cultural development. Presently Finland is described as a typical European country, with typically Scandinavian customs. After independence Finland developed into a Nordic welfare state based on the Swedish model. Swedish is still the second official language in Finland. (Alho 2002.)

Rooted to Finnish history and particularly the wartime achievements and hardships, this nation of approximately 5.3 million habitants developed a very strong sense of

national identity. Understanding the history of Finland opens up many of the values of Finnish people. (Alho 2002.)

5.2 Values

Finland is an individualistic country, meaning that individuals are expected to take care of themselves and their immediate families. (What about Finland?) Independence is appreciated, as can be seen in a 2005 study (The Life of Women and Men in Europe, a statistical portrait 2008.) that focused on the household circumstances of 18-24 year-olds in Europe. Approximately 66 % of young women and 78 % of men aged 18–24 in the EU were still living with their parents. To compare, in Finland only 39 % of women and 56% of men were still living at home.

Finns have a certain desire for solitude and the individualistic mindset can be seen in the value of privacy. Finnish people mind one's own business. In addition to mental space, the proxemics "personal space" in Finland is larger than the average in Europe. (Lewis 2005a, 151.)

As a functioning welfare state, Finns have one of the world's most generous systems of state-funded educational, medical and welfare services that are funded by high taxes. One of the most fundamental Finnish values is "to provide equal opportunities in life for everyone" as Pekka Himanen, a Finnish philosopher and advisor to the government phrased it. (Kraiser 2005.) Discrimination on the basis of age, ethnic origin, nationality, language, religion, belief, opinion, health, disability, sexual orientation, gender or sexual identity is forbidden by Finnish law. The same rights, duties and opportunities apply to both women and men. (Equality and non-discrimination in working life.) Moreover there is a Finnish policy that ensures all families with young children have access to a subsidized childcare place. This furthermore reduces the barriers for women to work. (OECD Better Life Index.)

The education system was reformed in the 1960s, the aim being to give all children an equal opportunity to learn. Since this reformation, the nation's schools have ranked at

or near the top for international education comparisons. (Kraiser 2005) Competition between students and schools is minimized. All of the pupils, clever or not, are taught the same national curriculum. There are also special education teachers available so that no pupils would be left behind. According to the Organization for Economic Co-operation and Development (OECD), the differences between the weakest and strongest students in Finland are the smallest in the world. (Hancock 2011.)

One of the main principles of the Finnish education system is that all citizens should have equal access to free, high-quality education. (Education policy) Consequently, the overall level of education is high in Finland and education and degrees are highly valued. Ninety-three percent of Finns graduate from academic or vocational high schools and 66 percent go on to higher education. (Taylor 2012.)

The ideals of egalitarianism and, furthermore, the value placed on nature and the environment can be seen in practice in the Finnish legal concept of “everyman’s rights.” This law allows free access to the land and waterways, and the right to collect natural products such as wild berries and mushrooms, no matter who owns the land. Finns like to see themselves as people who still live close to the nature and there are almost half a million out-of-town holiday homes. About 70% of the land is covered with trees and for all the tens of thousands lakes Finland has earned the reputation as the Land of a Thousand Lakes. In addition the four distinctively different seasons give the nature its complexity and contrasts. (Hallanaro 2011.)

Due to the latitude of Finland the nation experiences the Arctic Night, when the sun never comes up in the North and is very limited in the South. These harsh northern conditions plays in Richard Lewis’s perception a part in the tendency Finns have toward melancholy and pessimism, or in his view not pessimism, rather a realistic and pragmatic view of life. In consequence Finnish people very rarely rejoice with optimism. (Lewis 2005a, 63.)

Finns may talk little, but when they do they mean it. Verbal agreements are taken seriously and it is thought that “a man is only as good as his words”. Directness and

brief explanations are valued. It is seen acceptable to be quiet rather than speak unnecessarily. There is little in the way of small talk. (Alho 2002.)

Finns are and think of themselves as honest people and value it highly. Honesty is also expected as Finns judge a person by his/her reliability. The concept of honesty varies a lot between cultures. In Finland it means the scientific truth, and strict adherence to facts and law-abiding. Truth is truth; it does not compromise.

Honesty can be seen in everyday actions. Finns pay their bills faster than any other Europeans and there is even a certain hatred for debt. Finns are also very punctual and diligent. (Lewis 2005a, 57-61) This straightforward honesty is perhaps one of the core reasons why in 2012 Finland was tied with Denmark and New Zealand as the least corrupt country in the world as reported by Transparency International's annual Corruption Perceptions Index, which focuses on the perceived level of public sector corruption. (Khazan 2012.)

Approximately 80% of Finnish people belong to the Evangelical Lutheran Church. Even though the number is high the meaning of the church as an institution is weakening and the Finnish society is becoming more secular. The church is losing members as the moral teachings of the Church are increasingly questioned. (Churches in Finland experience an exodus of membership 2011) Nevertheless honesty, as well as other virtues valued in Finland, such as a hard work ethic and self-discipline are traditional Lutheran values.

In his column Niko Kettunen (2012) describes the stereotypical Finnish worker "Finns are humble busy employees who do not brag about what they do, but are eager to grumble behind the backs of their bosses. – they do not grovel before anyone, but they do proper work in a proper manner."

However the new generations are putting more value on free time, the content of their work, and overall quality of their working life. The work culture is changing, but that doesn't necessarily mean that the basic hard work ethics are less valued. Statistically

Finns still work longer hours and are more effective than many other European countries. Time is valued and not wasted. There is a certain diligence to Finns; when a Finn does something, the work gets done. (Kettunen 2012.)

Modesty and humility are seen as traits, though not taken to such extreme matters like in some certain Asian countries. However, hard selling or persuasion is not valued. Instead common sense and calm judgment is admired. (Lewis 2005a, 51-58.)

There is a word in Finland that stands for a philosophy of what “must be done will, be done,” regardless of cost. The Finnish word that describes and explains many of the earlier mentioned Finnish values is “sisu”. The most direct equivalent translation could be determination, perseverance, or acting rationally in the face of adversity. Sisu is a certain characteristic and value considered by Finns to be typically Finnish. (Thomas 2006.)

6 INDIA

India is the world’s seventh largest country by area and the second most populated country in the world. As mentioned previously, Finland has 5,3 million inhabitants and two official languages; In India there are 1,2 billion people and twenty-two different languages spoken. (India at a glance.)

India is one of the world’s oldest civilizations and throughout history many different invaders have affected, in different parts of India, the development of Indian culture. Therefore, when starting to talk about India, it is important to understand the richness of its culture. It is hard to establish one unified definition of India’s culture and values. (Banerjee 2008.)

6.1 History

The history of India goes back for thousands of years. The first evidence of civilization of India, found in the north of India (now Pakistan) and dating around 2500 BC, was the Indus Valley civilization, also known as the Harappan civilization. India was first invaded mostly from the Asia. Later came the westerners; the Portuguese, French, Dutch and British among others. All of these invaders brought parts of their cultures with them, which helped to shape the culture of India. (Indian History.)

The first great empire of India was the Mauryan Empire around 300 BC. Many other empires arose afterwards. The North and South of India developed their own histories separately and had separate kingdoms. Hinduism shaped the culture of the South while the North was under Muslim control. Around 1500 the North and South started to come together under one kingdom. However one kingdom never ruled the whole India for very long a time. (Indian History.)

Perhaps the largest impact on Indian culture and values was made by the British; by the 19th century India was under British control, also known as the British Raj (Indian History). They brought to India for example a legal system, a democratic constitution, parliamentary rule, a large civil service and early industrialism. (Lewis 2005b, 434.)

The principal leader of Indian nationalism was Mohandas (Mahatma) Gandhi. He incepted a strong nonviolence policy while leading the Indians to independence from the British rule, and ultimately India achieved its independence in 1947. The Muslim and Hindu parts were to be separated and India was partitioned into a Hindu majority India and Muslim majority Pakistan. As a result, a mass migration to Pakistan claimed over 500,000 lives. The two countries have fought many wars since 1947, the main conflict being the Kashmir dispute in 1947. (Indian History.)

During the past sixty-five years of independence India has achieved all-round socio-economic progress. It is now one of the world's most industrialized countries (India at a glance). Despite urbanization there are still hundreds of millions of people living in

over half a million villages all around India, and this is not going to change any time soon. (Revi 2013.)

6.2 Religion

India is a highly spiritual country and people are involved in searching for answers to unanswered questions about life. It is believed by many in India that events in life are pre-determined, and failures in life are often rationalized based on this idea (Banerjee 2008). Many religions were born in India, and a lot of Indian values are derived from religious influences.

Eighty percent of Indians are Hindus, and Hinduism is the world's oldest religion. It is more a way of life or family, rather than one religion. The roots of Hinduism go back to the Valley Civilization 2000 BC. (Religions.)

Hindus believe in a supreme God, however the meaning of God differs among traditions. God is unlimited, and thus can have unlimited forms and expressions. Hindus also believe in reincarnation and a cycle of life; birth, death and rebirth. These are controlled by karma, and depending on how you lived your life in this life determines how your next life will be. Good deeds have good consequences as do bad deeds, and the results can be seen in this life or the next. (Religions.)

One of the oldest religious scriptures in Hinduism and in the world is the Bahagavad-Gita. The philosophy of Bahagavad-Gita forms a central theme in Hinduism and is also considered to be a base for Indian values. The message is about living by the right knowledge, dispassionate performance of tasks, faith, self-surrender, devotion and detachment. Ego-centered living needs to be avoided. (Jayaram.)

The caste system of India has its roots in Hinduism. There are four primary castes: Brahmin (the priests), Kshatriya (warriors and nobility), Vaisya (farmers, traders and artisans) and Shudra (tenant farmers and servants). There is also a fifth caste that is

under and outside the cast system known as the Untouchables (Szczepanski). To be born as a Hindu in India means entering the caste system. It follows a basic precept that all men are unequal. The most unfortunate are the ones born among the Untouchables. They are considered too impure and polluted, and they are outcast, and often treated badly and even violently. (O'Neill.)

Through living one's life well and then being reincarnated, one can move up the cast system in the next life. The caste system can be, and is often followed by the non-Hindus as well. Throughout Indian history the caste system has been shaped, and in present-day independent India, it has become more of a political category than a social or religious one. (Szczepanski.)

Other significant religions born in India are Buddhism, Jainism and Sikhism. Buddhism focuses on spiritual development. By following the path of Buddha, Buddhists seek to reach a state of Nirvana. Jainism teaches that life should be lived in peace and renunciation of violence. Sikhism prescribes that doing good actions are much more important than following religious rituals. (Religions.)

Muslims are the second biggest community after Hindus in India; in 2010 14,4 % of Indians were Muslims. The Christians comprised 2,5 % and the rest of the religions were around 1 % of the population. (Global religious landscape 2012.)

6.3 Values

Traditional Indian values can be divided into three categories: intellectual-speculative, social-cultural and moral-spiritual. The main moral-spiritual value comes strongly from Bhagavad-Gita and it is the value of duty. Knowledge is the main intellectual-speculative value of Indians. Knowledge is the main mean to attain the ultimate goal of life, liberation. (Vadekar 2002.)

The main Indian social-cultural values are mutual tolerance, accommodation and assimilation (Vaddekar 2002). Despite the aggressive Muslim conquerors and the invasion of the western nations, Indians are generally calm and are noted for their humanness. The value of mutual tolerance is especially seen in the freedom that Indians have, whatever their caste or status, to worship and practice any religion they want without discrimination and violation, as stated in India's Constitution. It is common for Hindus, Muslims and Christians to openly share their thoughts and beliefs. (Indian Culture.)

Indians see themselves as part of a group rather than as individuals, both in family and work. Family ties are highly valued and it is not uncommon for a son to continue his father's profession. Moreover the role of patriarchy is very important and men are seen as the head of the family. Indians also value wisdom and experience and therefore the elderly are appreciated and placed high in the family. (Banerjee 2008.)

The hierarchy system is a norm and highly valued in India. Moreover, in addition to a caste system they also have a class system. Inside a family the men are always higher than women of the similar age. The higher-ranking relatives are respected. Hierarchy is also clearly seen in business. There is a lot of importance placed on pleasing the superiors. Authority is respected and not challenged or disobeyed. Business culture is 'shame-based' and mistakes are not openly discussed, but rather hidden and to be avoided. (India – class, caste and hierarchy.)

The caste system has been adopted across the whole of India and many sub-caste groups have been established. One's class status is established according to one's caste. There are three main classes: forward, backward and Dalit. Economic opportunities for the higher class are bigger than for the lower ones, and the difference between the wealth of the high and low class can be huge. Nevertheless, nowadays more and more Indians are occupying the middle class. (India – class, caste and hierarchy.)

Indians believe in-group performance and the culture is not very competitive by nature. Individual success is shared with others. Society and individuals are strongly

linked, and so the socio-cultural influence on Indians' behavior is very strong, and society's welfare is much more valued than individual achievement. The group's welfare is a bigger concern than the individual's. (Banerjee 2008.)

Privacy is not expected in India. It is a very crowded country, the second most crowded country in the world and so people are used to living close together. Indians do not work by the clock and the latitude of punctuality varies according to class. Moreover, the prospect of reincarnation affects one's concept of time. Since time is cyclical opportunities are expected to arise again, if not in this life then maybe in the next one. Therefore there may be no strong need to always seize opportunities. (Lewis 2005b.)

Compared to other East Asians, Indians can be characterized as more openly communicative, and to show their feelings. They are good listeners and value eloquent, humble and respectful types of communication, and building relationships is important. (Lewis 2005b.)

As mentioned before, men are placed higher in the Indian society. Therefore, women do not always enjoy equal education and health services compared to men (Udas 2013). However lately the status of women has been increasing in India, for example some business and sports icons, the leader of the ruling party and some chief ministers are women. The new generation of young women is leaving the home to work more than ever before (Biswas 2012). Moreover, there are still high abortion rates for baby girls and women are still facing violence in India. The TrustLaw poll ranked India as the worst G20 country to be a woman in 2012. TrustLaw policies are against gender-based violence and exploitation and promote gender equality. (Baldwin 2012.)

When identifying Indian values the immense breadth of the nation needs to be taken into consideration. Not only between the different parts of the country, but also the differences between cities and the villages. Conditions in urban and rural areas are very different and there are no similar opportunities for example when it comes to education. Traditional values are more prominent in the villages while the cities are shifting to more modern views. (Revi 2013.)

7 COMPARING THE VALUES OF INDIA AND FINLAND

Geert Hofstede conducted one of the most comprehensive studies of how national values in the workplace are influenced by culture. In his original theory he proposed four dimensions through which national values could be analyzed: Power Distance, Individualism versus Collectivism, Masculinity versus Femininity and Uncertainty Avoidance. (Hofstede.)

Shalom Schwartz continued studying national-level values further. He identified seven cultural-level value orientations, forming three overarching values dimensions. The dimensions are: Autonomy versus Embeddedness, Egalitarianism versus Hierarchy and Harmony versus Mastery. The three cultural dimensions represent alternative resolutions to three human problems facing all societies: the relationship between the individual and the group, the value of equality and the relationship between nature and social world. Schwartz examined 76 national or regional cultures divided into seven transnational cultural groups: West-European, English-speaking, Latin American, East European, South Asian, African and Middle Eastern. He compared these cultural areas together using his seven cultural value orientation typology. (Esmer & Pettersson 2007.)

7.1 Hofstede: Power Distance

Power distance refers to the extent of inequality that exists between members of a society and how it is accepted. Hofstede defined this dimension as “the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.” In this dimension India scores high, 77 and Finland only 33. (Hofstede.)

The importance of hierarchy in Indian society can be demonstrated by looking at the caste system and its basic perception that people are unequal. Inequality and hierarchy are accepted and even valued, since it means that the person with power can

perpetuate his or his relative power over others. In organizations power is often centralized and communication is top-down and directive in style.

Finland's score on this dimension relative to other national and regional groups helps to explain and understand Finnish values for equal opportunities and being independent. Power needs to be decentralized and hierarchy is only accepted for convenience. Communication in organizations tends to be direct and participative.

7.2 Schwartz: Hierarchy versus Egalitarianism

Schwartz also proposed a similar cultural level dimension that deals with equality, one that he named Hierarchy versus Egalitarianism. Egalitarianism focuses on the degree to which individuals recognize each other as moral equals sharing similar basic interests. People in an egalitarian-oriented society should commit to co-operation and be concerned for everybody's welfare. Important values are equality, responsibility, help, social justice and honesty. The Finns would appear to emphasize egalitarianism and the Indian seem to be more oriented to social hierarchy. (Esmer & Pettersson 2007.)

Social hierarchy is relies on ascribed roles to insure productive and responsible behavior. There is unequal distribution of power and individuals' roles are taken for granted along with the obligations that come with them. Important values in a high-hierarchy society include authority, social power, humility and wealth. (Esmer & Pettersson, 2007.)

7.3 Hofstede: Individualism versus Collectivism

This dimension refers to the degree of social and economic interdependence a society maintains among its members. Simply put, the dimension describes whether people define themselves as "I" or "we". (Hofstede.)

Societies ranked according to Hofstede as being highly individualistic have a preference for a loosely knit social framework wherein individuals are expected to look after themselves and their direct family only. In a collectivistic society the social framework is more tightly knit and individuals can expect their society to look after them in exchange for a large amount of loyalty and respect.

With a score of 48 in Hofstede's index, India is defined as a collectivistic society. (Hofstede) Individuals are expected to act in accordance to the greater good of one's defined in-group(s). When making decisions the individual is influenced by the opinion of one's family, extended family, neighbors, work group and other social networks. Harmony is more important than honesty.

In Finland, with a relative score of 63 points in the index, one would expect to see more evidence for individualistic traits (Hofstede). The need for freedom is valued and people respect privacy.

7.4 Schwartz: Autonomy versus Embeddedness

Schwartz's second dimension, Autonomy versus Embeddedness, also focuses on the relationship between the individual and the group. In an autonomy-oriented culture people are autonomous and bounded entities. They should express their own feelings, preferences, ideas and abilities. Intellectual and affective-oriented autonomy cultures value broadmindedness, curiosity and creativity. Intellectual and affective autonomy values apply broadly in Finland. Affective autonomy values according to Schwartz include pleasure, exciting and varied life. (Esmer & Pettersson, 2007.)

In India people are embedded in a collective society. Social relationships are very important; one is identified with one's group, and ways of life and goals are shared within the group as well. Important values include social order, respect for tradition, wisdom, obedience and security. (Esmer & Pettersson, 2007)

7.5 Hofstede: Masculinity versus Femininity

In Hofstede's schema, a masculine society places a strong value on personal achievement; in other words, being the "best." In a feminine society the overall quality of life is a primary indicator of success. (Hofstede.)

A score high on the masculine side of the dimension refers to a society driven by competition, achievement and material rewards for success. In a masculine society the gender roles tend to be distinctive and traditional. In a feminine society the gender roles tend to overlap, and the society in general is more consensus-oriented. Cooperation, modesty, caring for the weak and quality of life are dominant values. (Hofstede.)

Ranking mildly above the mid range with an index score of 56, India is considered a masculine society. (Hofstede) Certain masculine traits can be seen in Indian society such as the display of symbols indicating success and achievement. Also, gender roles in India tend to still be traditional. However, on the other side India is a spiritual country and humility and moderation are valued.

Finland's index score of 26 points strongly toward a feminine society in Hofstede's schema. Equality, solidarity and quality in Finns' working lives are valued. Especially in the younger generation the focus is shifting more and more on "working in order to live". The gender roles in Finland are different compared to the traditional ones in India. The US news magazine ranked Finland as the fifth best nation for women (Newsweek praises women's political rights in Finland) and the fact that the parental leave after the baby is born can be taken by the mother or the father proves that men push baby buggies and change diapers (Parental leave for mother or father).

7.6 Schwartz: Harmony versus Mastery

Schwartz identifies similar characteristics in his dimension Harmony versus Mastery. In harmony cultures people try to fit in the world as it is. The goal is not to change the world but to understand and appreciate it. Important values in harmony culture include protecting the environment, a world at peace, and unity with nature. Finland is a harmony culture.

Mastery cultures encourage changing the natural and social environment for personal goals. Important values include success, ambition, competence and daring. India has a very high mastery ranking in Schwartz's schema. (Esmer & Pettersson 2007.)

7.7 Hofstede: Uncertainty Avoidance

Hofstede defined this dimension as “the extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these”. The dimension indicates how a society deals with the fact that the future can never be known. High uncertainty avoidance cultures try to avoid ambiguous situations whenever possible and maintain rigid codes of belief and behavior; they seek a collective “truth”. Low scoring societies have a more relaxed attitude and practice counts more than principles. There are fewer rules and people seek to discover their own truths. India and Finland's scores of 40 and 59 respectively are both near the mid range, however inclining to the opposite sides. (Hofstede.)

India has a medium-low preference for avoiding uncertainty. There is a general acceptance for imperfection and nothing has to be perfect nor has to go exactly as planned. Rules can be bypassed and adjusting to situations is day-to-day life. However Indians also feel comfortable with established roles and beliefs.

Finland has a medium-high preference for avoiding uncertainty. There is an emotional need for rules, time is money, people have inner urge to work hard and punctuality is a valued.

8 SURVEY

The goal of the survey was to measure personal instrumental and terminal values of each of the Indian and Finnish participants. The survey is based on the work of the social psychologist Milton Rokeach. Rokeach divided individual values into terminal and instrumental types; he furthermore established both values as a set of 18 and 19 individual values. As described on page 10, Rokeach's terminal values indicate the end-state goals that people can work towards and what they would like to achieve, while instrumental values refer to preferable modes of behavior that are employed to achieve one's terminal values goals, and these instrumental values are comprised of personal characteristics and character traits. (Rokeach 1973.)

8.1 Respondents

An Internet mediated questionnaire was chosen as the best option to reach people from two different countries. The participants were linked to the questionnaire through personal emails. This enabled us to be more certain that the respondents were who we wanted them to be, hence improving the reliability of our data. Nevertheless the targeted group was not notably delimited. For example any specific age group was not targeted. We wanted, with our available resources, to create the best possible sample, sufficient enough for our research. The questionnaire was sent to people working in business environments, both in India and Finland and mainly to people working in multinational IT-companies.

The survey was sent to 41 Indians, of which 7 answered, making the response rate 17%. The response rate among the Finns was 25%, with the survey sent to 43 Finns with 10 completed.

Figure 5 show that we only had one female respondent among the Indians, whereas women were the majority within the Finnish respondents. This result might be partly explained as reflecting the traditionally male-oriented business culture in India, although the small sample size does not allow us to generalize to any significant extent.

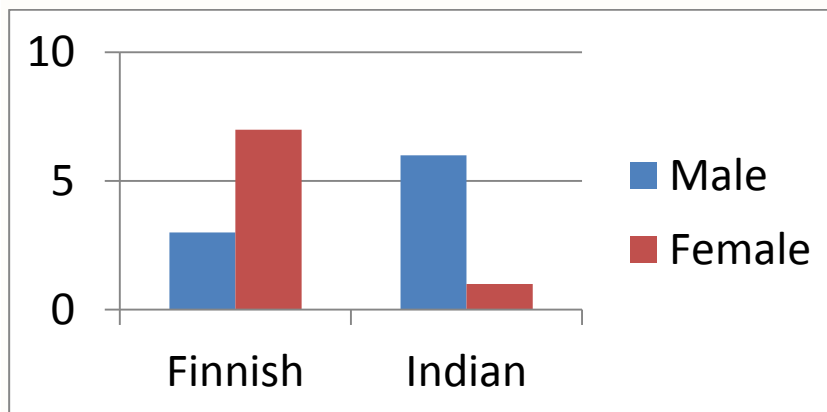


FIGURE 5. Survey respondents' gender

When looking at the age variety you can see that 43% of all the respondents were 30-39 years old and 31% were 50-59 years old. When comparing the countries you can see that the Finnish respondents were on average older than the Indian respondents. One Finnish respondent chose not to reveal her age.

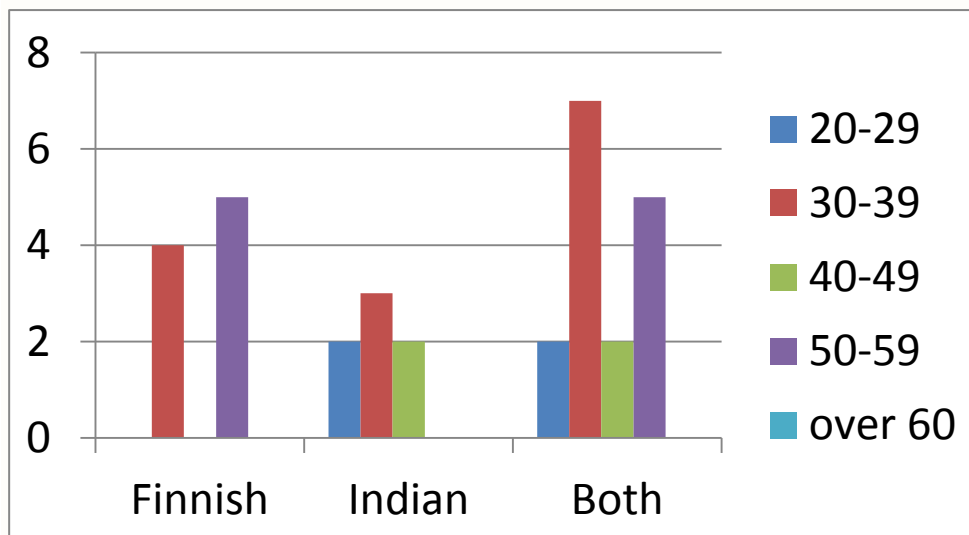


FIGURE 6. Survey respondents' age

8.2 Results

The participants were asked to arrange the eighteen terminal values in order "of importance to YOU, as guiding principles in YOUR life". This same instruction was repeated for the instrumental values.

8.2.1 Instrumental values

The Indian participants' top three scored values include: Honest, Polite and Ambition.

Ambition can be defined as the desire for personal achievement. In addition it can be linked to the masculinity of the culture in Hofstede's schema. A masculine society is driven by accomplishment. Ambitious people are driven to be the best at what they do for attainment, power or superiority. From the Finnish participants only approximately thirty percent placed ambition in the top five. Among Indian participants the percentage was seventy.

Another internal value in the survey that is typical for a masculine society is "courageous." All of our Indian participants ranked it in their top ten values; hence we found it valuable to draw it for discussion.

Being well mannered, courteous and polite was in the top five with fifty-seven percent of the Indian participants. This is a common trait in collectivistic societies, where conflicts are avoided and maintaining group harmony is important. For example, in Indian culture it is considered to be rude if one does not attempt to give a person what has been asked for. Hence they avoid giving negative answers and may give an affirmative answer but be deliberately vague about any specific details. (India - Language, Culture, Customs and Etiquette.) Not one of the Finnish participants placed politeness in their top five values.

Seventy-six percent of all the participants placed honesty in their top five values. Among Indian participants the percentage was seventy and ninety percent among the

Finnish participants. In general honesty stands for sincerity and truthfulness. However, we find it important to point out the difference in what honesty and truth as a concept means for people from different cultural backgrounds. In Finland truth is truth, it does not compromise and is strictly adherence to facts and law-abiding. In India truth has a different meaning. India has a medium-low preference for avoiding uncertainty, and in these kinds of cultures there are fewer rules and instead of seeking a collective “truth” people seek to discover their own truths.

Finland has been described by Schwartz’s schema as an intellectual autonomy oriented culture. Values such as broadmindedness, curiosity and creativity are commonly linked to intellectual autonomy cultures. Broadminded, imaginative and loving are values that appeared in the top five among the Finnish participants. These three values were placed in the top five by fifty percent of the participants.

Broadmindedness is a trait that can also be linked to the values of equality that is present in the feministic society that Finland is described to be. Similarly, being tender and affectionate, loving as a value, can be linked to a feministic society. To compare, in India broadminded was in top five with forty-three percent of the participants, however only ranked in places 4 and 5. Loving was in top five with twenty-three percent of the participants. Being creative and daring was important for Finnish participants and is a desirable trait. No one of the Indian participants placed this value in their top five.

8.2.2 Terminal values

The results of the terminal values component of the survey were more broadly distributed than the instrumental component results. In the top five of the Indian participants the highest scored values were family and an exciting life. Other values in the top five were a sense of accomplishment, self-respect and wisdom. The Finnish participants had also placed family and self-respect in their top five. They also had values such happiness and true friendship.

Family had the highest place on both the Indian and the Finnish participants' lists. Sixty percent of Finns and eighty-six percent of the Indians had family in the top five. Moreover, all the participants from both nations ranked family in their top eight. Here we also have to take into consideration the concept of family, or moreover how widely the term is interpreted. In the Finnish individualistic culture family is seen as the nuclear family. In the collectivistic India family is more extended.

Fifty percent of Finns had true friendship in their top five; eighty percent in their top ten, while in comparison the Indians had only twenty-eight percent in their top five. This can also be seen to reflect the more individualistic values typical of Finns.

Self-respect was ranked to the top five by fifty-seven percent of the Indian participants. It was also in the top five among fifty percent of the Finnish participants. Finnish participants had also ranked happiness relatively high on their list; fifty percent had it in their top five, eighty percent in their top ten. In the top five, happiness was only among forty-two percent of the Indian participants; however it was placed in the top ten by eighty-five percent.

Fifty-seven percent of the Indians had a sense of accomplishment in their top five. Moreover one hundred percent placed it in the top eight. This is typical for masculine and mastery cultures and perhaps explains that ambition was highly ranked in the Indians' instrumental values.

As typical for feministic and egalitarianism cultures, Finns had equality ranked relatively high on their list, forty percent in top five and eighty percent in their top ten. It can be linked to the broadmindedness that ranked high on the Finns instrumental value list. None of the Indians had placed equality in their top five.

Surprisingly, seventy-one percent of the Indians placed an exciting life in their top five and everyone had it in their top seven. This is typical for affective autonomy, where India is placed more on the embeddedness side in comparison. However wisdom is a typical value for embeddedness cultures and seventy-one percent of the

Indians had it also in their top six. Indians traditionally value wisdom and experience. Knowledge is also the main route to attain the ultimate goal of life, the liberation. In comparison, and typically for more autonomous cultures, only twenty percent of Finns had Wisdom in their top five and seventy percent placed an exciting life in their top eight.

Inner harmony, perhaps seen as an Indian value coming strongly from religion, was not that clearly seen on the list; forty-two percent placed it in the top five. It was also similarly placed on the Finns top five by forty percent.

8.2.3 Notes to consider

Instrumental and terminal values can be viewed in relation to each other. As already described, instrumental values indicate the path an individual would like to choose in order to reach his or her life's aims, or preferred outcomes, the terminal values. From the results we can see variability between the two studied groups in terms of their instrumental values, while at the same time they seem to share some of the same terminal values.

As an example we can review self-respect as a terminal value. Being able to respect ones-self was important for a majority of the participants. Nevertheless the practices and values leading to self-respect can be different. Finnish participants might find respect by being broadminded and loving, while Indians may respect themselves when being ambitious and polite.

Even though the sample size of the survey was small we can see that the results coincide with the values studied in the literature review. However there were also exceptions. For example when looking at the Indian answers there were not many links to the traditional religious values. In fact, more Finnish participants ranked the value of inner harmony among their top values. When thinking about the reliability of this survey one should consider not only the small sample size, but also the differences in gender and age groups within the respondents between the two cultures.

9 INTERVIEW

The above seen results of the surveys functioned as the starting point for generating the interviews. We reflected the answers of the surveys and the information gathered from previous studies to inquire if the interviewees, who had actual experience in co-operation between India and Finland, felt the results were somewhat accurate. Hence the purpose of the first part of the interview was to further establish the possible accuracy of our results or in fact if they were indicating towards the actual issues and situations. The sample size of the survey was rather small, not nearly wide enough to come to any generalizations. With the help of the interviews we could further explore if the results had ground for future research. The second part was to find out whether these values come across between the co-operation between Finland and India.

Even though the survey consisted of terminal and instrumental values we decided to concentrate on the latter ones at the interview. Instrumental values comprise of personal characteristics, character traits and so guide behavior. We also felt that it would be hard for interviewees to answer to questions about other people's goals in life, the terminal values.

Four interviews were conducted, with two Indians and two Finnish persons working in business. They all have experience in co-operation between Finland and India. Of the interviewees one of the Indians was male and one female, as was the case with the two Finns. This was to neutralize the influence of genders.

The interviews were conducted as semi-structured interviews. We had a set of questions ready for the interviews. Nevertheless some of the questions were created during the interview and based on previous interviews in case something interesting that we wanted to bring up afterwards came up. This gave us flexibility to discuss the issues further and enabled us to make sure we got the needed answers. The interview themes with an introduction to our thesis were sent to the participants beforehand.

9.1 Interview 1

Interview 1 was done with an Indian man who works as a CEO in a management consulting company that connects businesses between India and Finland. He is an engineering professional, who has been living in Finland since 2005.

The interview was conducted in Jyväskylä 3.6.2013. Thirty minutes were set aside for the recorded face-to-face interview.

9.1.1 Results

The interview began with the participant reviewing the same Rokeach instrumental values that acted as the base at the survey. The participant was given a list of the values and asked to point out the top five values, in an un-numerical order he thought were typically valued in India. He chose intellectual, polite, honest, obedient and ambition.

The answer was quite coherent with our previous results and when we told about these results and whether he thought they were in fact accurate he said yes. The same coherency was seen when asked about the top five values he felt Finnish people valued. He answered honesty, responsible, capable, intellectual and independent. When reflecting values to the previous results he laughed and confirmed their accuracy by stating that stereotypes exist for a reason “people are afraid to stereotype people, but these stereotypes actually exist because they are true in a sentimental level”.

He furthermore opened up the Indian values by comparing the Indian society to Finland. He generally wanted to point out that the Indian society is still very different to the Finnish modern society. However in his opinion India is developing slowly towards a more similar society, agriculture is giving way to industrial change and people are moving towards cities. These changes in the society will and are already

affecting the values. As an example he pointed out how the traditional joint families are becoming more and more western styled nuclear ones.

After making a review of our previous study and results, we wanted to inquire if these values, with their similarities and differences, can be seen in the business environment and co-operation between Finland and India. In general it came across that there definitely are differences, but they are not as visible in the business environment. Many Indians go abroad to study and work; through this and other influences they are aware of the western ways of doing business. He even said that the “western ways of doing things are also becoming popular at some level in India”. In his opinion Indians have a better picture of the Finnish ways of doing things, than the Finns of the Indian ways. Therefore it is easier for Indians to adapt and understand the Finnish customs and values than vice versa. He generally thought, that it is more challenging for Finns to do business In India, than for Indians in Finland.

When talking about Finnish people going to India in business the status of business-women in India also came up. He told that even though these days you can see women in the business life, they are still not taken as seriously and the upper management is very men dominated. He also pointed out that Finnish women naturally have more creditability than Indian women.

When talking about his own experiences in the co-operation between India and Finland he brought up the difference in giving, managing and monitoring tasks. In Finland an assignee is given a task, it is assumed by the assignor that the assignee will communicate openly and report problems even between official reviews. Comparing this to the Indian way where the assignor does not necessarily assume that the assignee knows what need to be done and there is no open communication. Therefore there is a greater need for monitoring and official reviews are done in shorter time periods. “You give someone some work and you kind of assume they know what they need to do and you know you get back to them only after some time or they get back to you after some time and of course there are periodic reviews but in India the reviews need to be done much quicker by periods. Like for example if you’re doing

your reviews in Finland like every month maybe in India maybe you need to do it every week.”

Towards the end the conversation steered to the time he himself had moved to Finland from the US in 2005. He wanted to also mention that living in the US he had been previously exposed to western ways. We asked what he had noticed right away as typically valued in Finland. He could right away point out honesty and individualism, which in his opinion also is a part of why Finland is not typically Western.

Even though the differentiation of Finnish values from the generalized western ones was only mentioned briefly we find it an interesting point to bring up. Often when talking about values, especially when doing comparisons, the talk steers into western values versus some other. We find it interesting and valuable to point out how general the concept “western values” are. “The Nordic thing is so different than even the Southern Europe and Western Europe and Us.”

9.2 Interview 2

The second interviewee was with an Indian woman who is a Senior Quality Partner at an IT-company and has been working in Finland for 8 years. This particular IT-company is the largest Nordic IT services company. It is headquartered in Helsinki, Finland and operates in over twenty countries including India.

The interview was done in the company’s premises in Espoo 19.6.2013. 30 minutes were set aside for the recorded face-to-face interview.

9.2.1 Results

The interview begun with the interviewee reviewing the same Rokeach instrumental values that acted as the base at the survey. The participant was given a list of the values and asked to point out top five values, in an un-numerical order she thought

were typically valued in India. She felt that the question was hard as India is such a complex country. We told her to concentrate on the values she has seen in the business environment. Her answers were helpful, loving, cheerful, capable and ambition.

When the participant was asked to review the same values as she would associate with Finnish people, she pointed out honesty, independence, self-control and responsibility. She finds that being self-controlled is one of the differences when you compare Finnish people to Indians who show their emotions openly.

When reflecting back to the results about the established Finnish values from our survey and previous studies made, the interviewee found them somewhat correct. She pointed out the Finnish directness that she did not agree with. “They don’t say if things go wrong, they keep quiet, they don’t say it so this one thing I disagree, they don’t direct, they are not direct people, they just keep quiet”

When reflecting on the established Indian values she questions “polite”. As Indian people show their emotion more openly and have more temper they “when things go wrong they become impolite also, that’s when Finnish people are really self-controlled, they don’t, they are do, very smoothly even things go wrong”.

She feels that values can sometimes be seen in the workplace. She brought up some similarities between the Finns and Indians, one of them being that both societies “become informal very fast”. She mentioned that Finnish people are all very equal and tolerant and that she feels that that leads to good co-operation with India.

Women working in the India came up in the interview with Interviewee 1 and we wanted to ask about it from a Indian woman point of view. She mentioned that the status of women in India is still developing, but that the IT-business is really going ahead in India and the women in IT business are hence more equal. In addition she herself brought up the bigger issue of hierarchy, as it is something that is strong in India and what Finns are not used to. She pointed out that “sometimes Indian people are not that direct” –they may not ask questions initiatives.

If hierarchy is something a Finn would perhaps struggle when going to India, we asked as follow-up what she as an Indian had experienced/noticed first when moving to Finland. She pointed out the differences in helpfulness between the cultures. She felt that Finns were not that helpful, as opposite to India where “everybody is there to help you, even if you don’t want their help”. She feels that Finns are so independent that they want to handle everything themselves and find over helpfulness patronizing. Moreover to this she pointed out that Indians take more time to chat while working and are more talkative among colleagues.

As a conclusion she wanted to emphasize the importance of communication; “if you communicate well and if you talk well then all the things can be neutralized even if you’re different”.

9.3 Interview 3

Interview 3 was conducted by interviewing a Finnish man who works in an IT-company as a Presale Manager. He has experience working with Indians for approximately nine years, both in colleague and leader positions.

The interview was done via telephone 19.6.2013.

9.3.1 Results

Like in other interviews we started with taking a look at the Rokeach list of instrumental values. Since the interview was done via telephone the interviewee had been asked to choose the values before the actual interview. He picked ambition, honesty, independent, polite and responsible as typical Finnish values. For Indian values he thought capable, helpful, imaginative, obedient, and self-controlled was the most typical in his experience. When it came to the discussion about the previously established values he shortly agreed with them. Nevertheless he pointed out that at the work place “I believe, and from my personal experience also, I can say that some

of the Indian values they are kind of artificial values, so they kind of pretend to be something which they actually are not.” As an example he brought up the value of helpfulness typically thought as something Indian. He tried to explain that he felt that even though Indians can seem helpful and certainly think they are themselves they seldom offer any concrete solutions when facing problems.

We ourselves brought up the question of hierarchy and he feels it is still present when working with Indians. “You ask something from the person and his or hers leader or manager is in the same room or you ask something by email and the manager is also on the same distribution list you never get anything negative, so everything is always good. “

When discussing about the similarities and differences of Indian and Finnish values the conversation steered back to honesty and responsibility. He feels that both cultures have a sense of responsibility and you can trust that things get done. The difference comes in what and how things are done. “Indian people they always say that yes I am capable of doing this even though they have no clue about context for example. So that sometimes agonizing because you don’t know are they for real or are they just saying that yes this is doable. “Finnish people promise to do something when they know they are capable of doing it.

In the end when asked about adapting as a leader to the working methods and values of Indian people he felt that he is the one adapting his ways.

9.4 Interview 4

Interviewee 4 was a Finnish woman who works in an IT-company as a Programme Manager. She has had different kind of projects working in co-operation and managing Indians.

The interview was done via telephone 20.6.2013.

9.4.1 Results

As the interview was done via telephone the interviewee was given the opportunity to choose the values from the Rokeach list before the actual interview. Based on her own experience she chose capable, helpful, honest, polite and responsible as typical Finnish values. For India she picked out ambition, capable, intellectual, obedient and polite.

When reflecting back to the previously established values there were some points that she did not feel were totally accurate. Loving as Finnish value didn't sound typically Finnish for her. "Loving is kind of a soft value which is good, but doesn't sound typically Finnish, wouldn't be the first thing to come in mind. " The question of Indian honesty came up as well. "I mean Finnish honesty is honesty from the roots." Whereas she thought that Indians "sugar things I mean not lie but sugar the truth, which Finnish can find dishonest. "

When asking about if she feels that values are present at the workplace and co-operations she answered: "I think it can be seen, they can't be necessarily recognized, but you wonder why someone is acting that way, when it's not typical for your own culture it can be hard, when you maybe don't recognize the reasons like values or something, it can be hard to react in right way."

As an example she mentioned a problem within a project she, which is executed in India. She feels that Indians are sticking to the schedule, making it look like things are proceeding and getting done when in reality it is not. "We have been told that this is the schedule so they are trying to stick to it with the consequence that the job is not done "

When discussing co-operation she brought up the Indian value for hierarchy and hence how you need to take it into consideration when doing business in India. In Finland "you can contact almost anyone, but there you have to be more careful with the order you approach things, so that it's not the wrong way." Hierarchy also came up a second

time when she told about Indian colleagues visiting Finland. It was clearly visible that among the Indians “they obviously had pecking order.”

In the end she pointed out that it is important to recognize that when co-operating all involved are individuals, “so with some people you get along really well and some people not necessarily”.

9.5 Analysis of the interviews

Even though the interviews were point of views and experiences of four different individuals, there were certain subjects and issues that came up in all of them.

Afterwards it was also interesting to notice that even the atmosphere and tone of the interviews supported the differences in typical values of Indians and Finns, the interviews with Finns were more direct and shorter as Indians were more talkative and polite in their answers.

An issue that was brought up in different contexts in all the interviews was honesty. All the interviewees felt that honesty is valued in both Finland and India, but that the meaning and how it is expressed varies between the countries. Especially Finnish interviewees felt that in business life Indians sometimes hide the reality of how work is proceeding and their capabilities when promising to do something. However Interviewee 1 brought up a similar kind of scenario by explaining the differences in working habits; in giving, managing and monitoring tasks. In contrast to Finnish way of working in India the assigner does not necessarily assume that the assignee knows what needs to be done.

Helpfulness and its part in the working situation were also interestingly present in the interviews. Interviewee 2 was telling about her first day at work and how she was amazed by the lack of helpfulness among her Finnish colleagues. Everyone is very focused on their own tasks. Indian people are very helpful, which is unfamiliar to Finnish people, who might find their kind of helping overwhelming and patronizing.

Interviewee 3 even thought that Indian helpfulness is not concrete –its aim is not actual problem solving.

Another point that came up in all the interviews was hierarchy. Finnish people mentioned it as difficulty when contacting the business end in India. Moreover Indians pointed out that managing the hierarchical habits in India might be a difference that can be hard for Finnish people to cope with. Almost vice versa both Indians mentioned individualism as something they noticed right away when starting to work with Finnish people.

Even from the examples of the four interviewees it is possible to form possible scenarios where problems in different working habits can be rooted to values. However interviews also brought up a valuable point that even though there is some truth in stereotypes and looking at cultural values is valuable, in the end what counts the most is communication and personal chemistry in an individual level.

10 RESULTS

TABLE 1. Results secondary and qualitative data

	Indian values	Finnish values
Based on secondary data	knowledge, tolerance, collectivism, hierarchy, relationships	individualism, directness, common sense, modesty, punctuality
Instrumental values based on the survey data	ambition, honest, polite, courageous	honest, broadminded, imaginative, loving, responsible
Terminal values based on the survey data	family, exciting life, sense of accomplishment, self-respect, wisdom	family, self-respect, happiness, true friendship

TABLE 2. Results interviews

Indian interviewees	Indian values	Finnish values
Interviewee 1.	intellectual, polite, honest, obedient, ambition	honest, responsible, capable, intellectual, independent
Interviewee 2.	helpful, loving, cheerful, capable, ambition	honest, independent, self-control, responsible

TABLE 3. Results interviews

Finnish Interviewees	Finnish values	Indian values
Interviewee 3.	ambition, honest, independent, polite, responsible	capable, helpful, imaginative, obedient, self-control
Interviewee 4.	capable, helpful, honest, polite, responsible	ambition, capable, intellectual, obedient, polite

The three tables above illustrate briefly the values that came across in the research. The values are primarily based on the work by Milton Rokeach and his value system.

Professor Michael Bond furthermore applied the Rokeach value survey and divided the values into four factors:

1. *Competence (intellectuality, independence, capability, logic, imagination) vs. security (family security, world of peace)*
 2. *Personal morality (forgiveness, being helpful, honesty, courage) vs. success (social recognition, power, comfortable life)*
 3. *Social reliability (responsibility, politeness, self-control, obedience) vs. beauty (world of beauty)*
 4. *Political harmony (equality, world of peace, social justice) vs. personal sociability (being cheerful, cleanliness, being loving)*
- (Koivula, 2008.)

Our results indicate that the differences in values between the Finns and the Indians can be found in the dimensions of Competence vs. Security and Political harmony vs. Personal sociability. Finns are inclined toward competence and political harmony while according to our research Indians value security and personal sociability.

Values are more coherent in our data when it comes to personal morality which both cultures seem to value more than success. Nevertheless, in a masculine society Indians seem to value success over personal morality more than the Finns do, who are described as being a feminine society by Hofstede. In addition, according our research both cultures value social reliability more than beauty. However, Finns seem more inclined towards valuing beauty over social reliability than are the Indians.

10.1 Values and business behavior

Hall implied in his “Iceberg” model that values are what underlie behavior. In our interviews it came across that values in the work place come across as different types of behavior and actions. This is why we wanted to deepen our analysis through the lens of cross-cultural business behavior theory provided by Richard Gesteland.

Gestedland identified four bi-polar behavior dimensions that characterize many cultures: deal-focused vs. relationship-focused cultures, informal vs. formal cultures, time rigid vs. fluid time cultures, and expressive vs. reserved cultures.

Gesteland divided countries into eight different international negotiator profiles, according to the degree they scored on the mentioned four behavior cultures. India was placed on group 1 and hence characterized as relationship-focused, polychronic, formal and reserved. Finns on the other hand were placed on group 8 as deal-focused, moderately formal, reserved and monochronic. (Gesteland 2002.) We find these behavior patterns coherent with the information gathered from the interviews and values.

Deal focused people are task oriented. They get straight to the business without building relationships first. Communication is direct and the priority is on the clarity of understanding. Relationship focused people on the other hand are people oriented and spend time to build trust and relationships. Communication is indirect and conflicts are to be avoided.

Conflicting working methods and values was the main thing that came across in the interviews. According to our informants, Finns value directness, punctuality and honesty while the collectivistic Indians value relationships and harmony.

Informal culture is connected with egalitarian cultures and formal culture with hierarchical culture. In formal business cultures status is important and highly valued compared to informal cultures. A higher status is evident through formality and in interpersonal communication between individuals of different status levels.

As mentioned, Gesteland characterized Finland as a moderately formal country. However, the researchers (both are Finns) believe that Finns are more inclined toward informality. What came across in the interviews is that Finns communicate more freely across the organization, when with Indians the one to whom you communicate with is restricted according to hierarchy and status. The interviews seemed to indicate that Indians are increasingly influenced by western styles of working, and when looking at our research we believe that India's business environment is transitioning to a more moderately formal culture.

In rigid and fluid time cultures time is valued differently. In rigid time cultures punctuality is very important; meetings go according to schedules and deadlines are often rigid. Edward T. Hall named these two types monochronic and polychronic cultures. In polychronic cultures deadlines are more flexible and loose schedules are valued. (Gesteland 2002. 15-82.)

Our results supported these claims and we would raise this as a second potential cause of conflict in cooperation between Indians and Finns. From the interviews it came

clearly across that the issue of punctuality and the differences in attitudes towards schedules and deadlines differs between the two groups and is particularly a cause of distress for the Finns.

People in expressive cultures expect less interpersonal space than in reserved culture. They are louder more open and uncomfortable with silence. (Gesteland 2002. 15-82.) Finnish people are known for their propensity to avoid small talk and talking only what is necessary. As a typical reserved culture Finns are not afraid of silence and there is a need for ample mental and physical space. (Lewis 2005b. 332-333.) These qualities are common discussion points when talking about Finns. As qualities they can be linked to a reserved culture as well as to a preference to deal orientation, which in extreme may lead people to avoid small talk and other preliminaries. (Cavusgil, Knight & Riesenbergs 2007.) One of our Indian interviewees mentioned that Indians have more relations in the work place and people are very helpful. Finns tend to be more to themselves and independent with their work.

10.2 Conclusion

The aim of our thesis was to explore for Indian and Finnish national values and to determine the extent to which they were evident in the business co-operation. With the help of reviewing existing studies about national cultures, conducting a survey and conducting four interviews we were able to resolve a fairly clear picture of Finnish and Indian values. By interviewing business professionals with experience in Finnish and Indian co-operation, our aim was to study whether these previously established values come across in various business situations.

It is evident that globalization is affecting co-operation between countries and is making the line between different cultures more ambiguous. However, core values are rooted deep in the culture. When analyzing the results it was clear that there were differences in the cultural values and they are still present in the business environment, even though globalization processes and increasing exposure to other cultures are making the differences less pronounced in any cases.

From the beginning it was obvious that we did not have resources to conduct this research in a comprehensive way. Therefore it became one of our aims to examine whether it would be valuable to expand the scope of the present research's perspectives. After finishing our research we think the research should be taken further in terms of learning more about the intersection of Indian and Finnish businesses.

11 COGITATION

11.1 Validity and reliability

When doing research and interpreting the results, it is important to acknowledge the personal beliefs and values of the researcher. Both of the researchers in the present thesis are Finnish; and so we must acknowledge that our approach to this study and our subsequent analyses may contain biases and assumptions that are a result of our own national cultural influences.

We also acknowledge using and also generating generalizations while employing the national level of culture as the bases of our analyses. Generalizing leads to stereotypical views of cultures and we are alert to the fact that national boundaries rarely coincide with cultural boundaries, and that inside a nation there are many subcultures that evidence differences. However, generalizations are inevitable when trying to generate national perspectives that apply to a group in its entirety.

We found the typological cultural theories we used to compare and analyze the value sets of India and Finland quite useful for our research, due primarily to the limited scope of our resources. Nevertheless we are also aware of the criticism towards them. When doing the analysis we tried to apply the dimensions in relation to the specific cultural, social and historical contexts.

When examining the project as a whole, including the literature review, the surveys and the interviews, while acknowledging the small sample size, we want to emphasize

that the purpose was not to create data valid enough to generalize across the populations of Finland and India. Rather, our primary objectives were to explore for evidence of the theories used and to develop new ideas and approaches for future research. This research project was designed to serve as an initial starting point for exploring cooperation between Indians and Finns.

11.2 Recommendations

There are a lot of cross- and intercultural training and tools available in today's marketplace. However, we find that a practical approach in training intercultural competences offers distinct advantages over strictly academic ones. We believe that training cannot only concentrate on supplying participants with book knowledge. Learning about intercultural competences is not only about learning to know, but should also be about learning what to do, what not to do, and how to interact with others in a mindful way. We think that supplying people with knowledge about culture they should be given the opportunity to practice their newly acquired knowledge by applying it to cases or preferably to their own organization or work teams. Learning how to interact with others requires reflection of one's own self in social contexts and in the contexts of one's place in the international working environment. (Intercultural competences, Conceptual and operational framework.)

Values should be incorporated into training programs, because as we have established values are often unseen and taken for granted and therefore unrecognizable. Values vary between cultures and they strongly guide our behavior, and for this reason they can lead to workable cooperation or to misunderstandings. In addition to guiding behavior, values are strongly linked to communication. As an example, that Finns value directness can be linked to the Finnish tendency to use few words in their communication, whereas the Indians value politeness and helpfulness which tends to lead to a more vivid way of communication. For future research the values perspective in the intercultural communication could and should be studied further.

Incorporating values into training programs and identifying their relevancy in cross-cultural co-operations should increase mutual understanding. Not only knowing differences in working methods and the ways of action, a deeper understanding about values that are the base of group behavior is in our opinion an important key. An individual should not only consider the values of others but also identify one's own personal values as a base of one's social self. Competences needed for dealing with different values include: respect, empathy, open-mindedness, curiosity, risk-taking, flexibility and tolerance of ambiguity. (Intercultural competences, Conceptual and operational framework.)

Cross-cultural training has been described by participants as being very effective. For example, in a study done in Australia almost sixty-percent of attendees in a cross-cultural training rated the overall contribution of the training to their job performance as above average or excellent. The attendees reported that the most important things learned from the training were increased acceptance, recognition and understanding. (Bean 2008.) We believe that incorporating values into company training programs is essential. However in addition as the co-operation between Finland and India is increasing there should be training programs that concentrate on the values and cooperation of these particular cultures. Both cultures are complex and unique and so is the combination of them. After our research we strongly think that for example trainings that concentrate on western world versus India or only on the other culture are not comprehensive enough. It is important to understand and comprehend how these particular cultures cooperate and interact together. How the differences and similarities can be utilized and thus make the cooperation more effective.

Values should also be taken into consideration as an important component of organizational culture. A strong corporate culture clarifies roles and responsibilities and eases communication. It binds the workforce together and helps the teams to avoid conflicts. It is important that employees know what is expected of them and how management assesses their performance. Employees work harder to achieve goals if they consider themselves and their values to be part of the corporate values. (Davoren.)

For this reason we believe that both Finnish and Indian managers involved in co-operation with the other culture should focus on the intersection of values and culture and how this affects cross-cultural management practices between Finland and India. It is easier to change the way people work, to adapt working methods towards more general, culture free, directions, than to change people's values. However, should not working methods be based on a common working culture? And can a common hybrid working culture be formed without first understanding and taking into consideration the core values of the people sharing the working environment? Finally, based on the present study and our findings, we wish to emphasize that more study at the field level is needed in order to advance business cooperation between Finland and India.

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APPENDICES

Appendix: 1. Value survey

With this value survey, based on Rokeach value instrument, we are trying to identify Indian and Finnish instrumental and terminal values. Thank you for your contribution!

1. Are you male or female?

Male

Female

2. Nationality

Finnish

Indian

Other (please specify)

3. Which category below includes your age?

20-29

30-39

40-49

50-59

60 or older

4. Assign a number, 1 – 18, with 1 being your highest personal priority, in order of importance to YOU, as guiding principles in YOUR life.

Ambition

Broadminded

Capable

Cheerful

Clean

Courageous

Forgiving

Helpful

Honest
Imaginative
Independent
Intellectual
Logical
Loving
Obedient
Polite
Responsible
Self-Controlled

5. Assign a number, 1 – 19, with 1 being your highest personal priority, in order of importance to YOU, as guiding principles in YOUR life.

A Comfortable Life
An Exciting Life
A Sense of Accomplishment
A World At Peace
A World of Beauty
Equality
Family
Security
Freedom
Happiness
Inner Harmony
Mature Love
National Security
Pleasure
Salvation
Self-Respect
Social Recognition
True Friendship
Wisdom

Appendix: 2. Interview questions

1. Reflecting the Rokeach list of instrumental values below. Which of these values do you think would be typically highly valued in India? (Top five)

Ambition
 Broadminded
 Capable
 Cheerful
 Clean
 Courageous
 Forgiving
 Helpful
 Honest
 Imaginative
 Independent
 Intellectual
 Logical
 Loving
 Obedient
 Polite
 Responsible
 Self-Controlled

2. With the experience with Finnish people, which of these values do you think would be typically highly valued in Finland? (Top five)

3. These are the results we got with our survey and review of previous studies:

From the survey, Finnish top five instrumental values were: Honest, Broadminded, Imaginative, Loving and Responsible.

From the review of previous studies: Individualism, Directness, Common sense, Modesty, Punctuality

From the survey, Indian top 4 instrumental values were: Ambition, Honest, Polite and Courageous.

From the review of previous studies: Knowledge, Tolerance, Collectivism, Hierarchy, Relationships

Do you find these surprising or correct?

4. In your opinion can you see these values at work? If yes, which ones and how?
5. Do you have any stories or examples coming to mind about co-operation between Finnish and Indian people?
6. What are the most influencing value differences and similarities you think affect the co-operation between Finland and India?